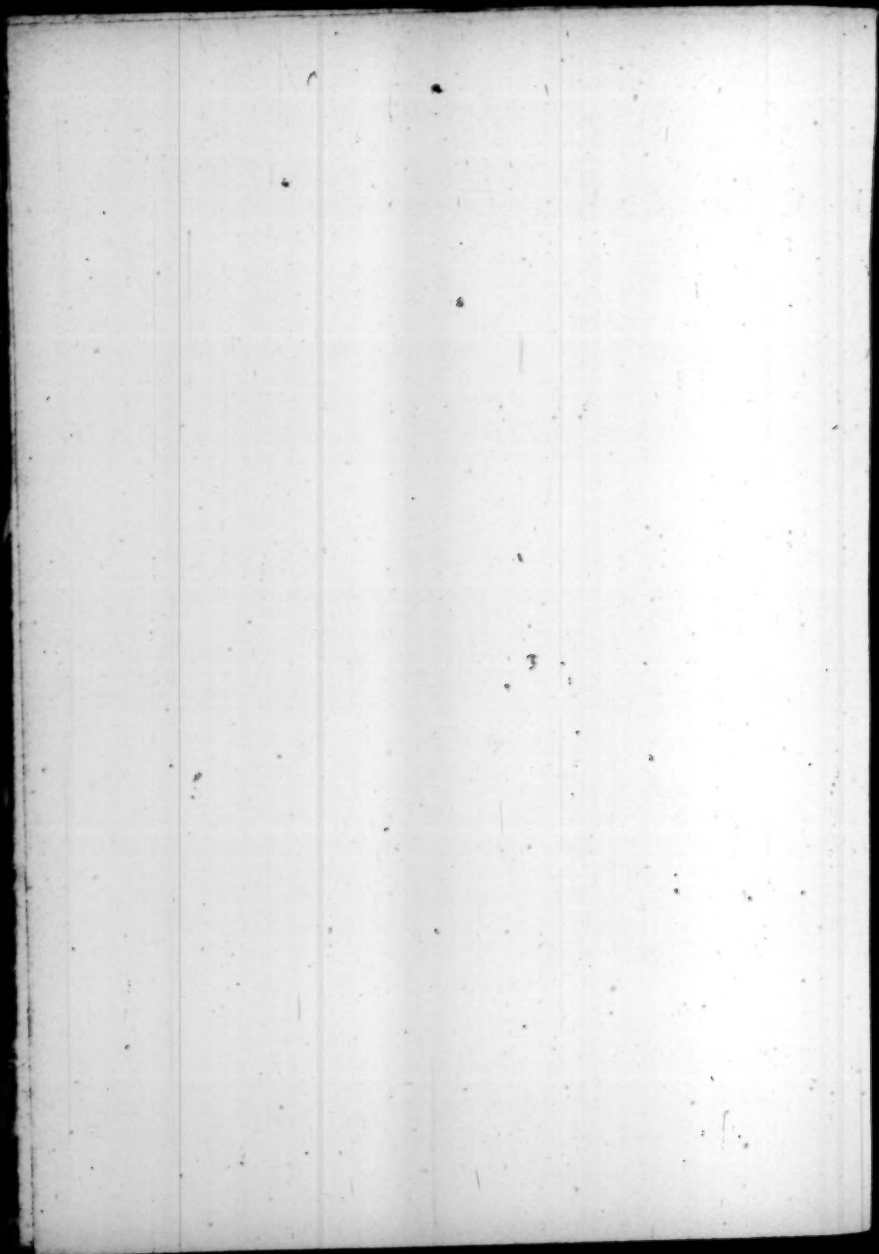


THREE
 SERMONS
 MADE BY M.
 HENRY SMITH.

- I. *The Benefit of Contentation.*
 II. *The Affinitie of the faithfull.*
 III. *The Lost sheepe is found.*
-



LONDON,
 Printed for IOHN SMETHVICKE, and are
 to be sold at his Shop in Saint Dunstons
 Church-yard. 1611.





THE BENEFIT OF CONTENTATION.

1. TIMOTH. 6.6.

Godlinesse is great gaine, if a man be content with that he hath.



Ecause when we preach, we know not whether we shal preach againe; my care is, to choose fit and proper texts, to speake that which I would speake, and that which is necessary for you to heare. Therefore, thinking with my selfe what doctrine were fittest for you, I sought for a Text which speakes against couetousnesse, which I may call the Londoners sinne. Although God hath giuen you more then other, which should turne couetousnes into thankfulness: yet as the Iuy groweth with the Oake, so couetousnesse hath growne with riches: euery man wisheth the Philosophers stone, & who is within these walles that thinks he hath enough, though there be so many that haue too much? As the Israelites murmured as much when they had *Manna*, as when they were without it, so they which haue riches couet as much as they which are without them: that conferring your minds and your wealth together, I may truly say, this Citie is rich, if it were not couetous. This is the diuel which bewitcheth you, to thinke that you haue not enough, when you haue more then you need. If you cannot chuse but couer riches, I will shew you riches which you may couet, *Godlinesse is great riches*. In which words, as *Iacob* craued of his Wines and his Seruants

Exod. 16. 2.
Num. 11. 4

Gen. 35. 4.

to giue him their Idols, that he might bury them, so *Paul* craueth your couetousnesse; that he might bury it, and that ye might be no losers, he offereth you the vantage, in freed of gaine, he proposeth great gaine. *Godnesse is great gaine*: as if he should say, will you couet little gaine before great? you haue found little ioy in money. you shall find great ioy in the holy Ghost: you haue found little peace in the world, you shall find great peace in conscience. Thus seeing the world striue for the world, like beggers thrusting at a dole, Lawyer against Lawyer, brother against brother, neighbour against neighbour, for the golden Apple, that poore *Naboth* cannot hold his owne, because so many *Achabs* are sick for his vineyard: when he had found the disease, like a skilfull Physitian, he goeth about to picke out the greedy worme which maketh men so hungry, and setteth such a glasse before them that will make a shilling seeme as great as a pound, a cottage seeme as faire as a Pallace, and a plough seeme as goodly as a Diadem, that he which hath but twenty pounds, shall be as merry as he which hath an hundred, and he which hath an hundred, shall be as ioyous as he which hath a thousand, and he which hath a thousand, shall be as well contented, as he which hath a million: euen as *Daniel* did thriue with water and pulse, as well as the rest did with their Wine and iuncets. This is the vertue and operation of these words: if you heare them with the same spirit that *Paul* wrote them, they will so worke vpon your hearts, that you shal go away euery man contented with that which he hath; like *Zachew*, which before he had seene Christ, knew nothing but to scrape, but as soone as he had heard Christ, all his mind was set vpon giuing: this was not the first day that *Zachew* seemed rich to others, but this was the first day that *Zachew* seemed rich vnto him selfe when riches seemed dung, and godlinesse seemed riches. Christ doth not will others to giue all their goods away to the poore, as he bad the young man, to see what he would do; but he which forbade him to keepe his riches, forbiddeth vs to loue riches, and makes our riches seeme pouerty. When ye contemne riches, ye shal seeme rich

rich, because no man hath enough, but he which is contented, but if ye couet, and grone, and thirst: as *Jacob* gaue *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but he saith, *you shall not be satisfied*. For ye will be couetous vntill ye be religious. He that will haue contentation, must leaue his couetousnesse in pawne for it. This is the spirit which we should cast out: if ye will leaue but this one sinne behind, you shall depart out of this Church like *Naaman* out of *Jordan*, as if you had bene washed, and all your sins swept away like the scales from *Pauls* eyes. For what hath brought vsury, and simony, and bribery, and cruelty, and subtilty, and enuy, and strife, and deceit into this Citie, and made euery house an Inne, and euery shop a market of othes, and lies, and fraud, but the superfluous loue of money? Name couetousnes, and thou hast named the mother of all these mischiefes: other sins are but hirelings vnto this sin, vsury, and bribery, and simony, and extortion, and deceit, and lies, and oathes, are factors to couetousnesse, and serue for Porters to fetch and bring her liuing in. As the receiuer makes a theefe, so couetousnes makes an vsurer, an extortioner, and deceiuer, because she receiuerth the boory which they steale. Euen as *Rachel* cried to her husband, *Giue me children or else I die*, so couetousnes crieth vnto vsury, and bribery, and simony, and cruelty, and deceit, and lies, *Giue me riches or else I dy*. How they may saue a little, & how they may get much, and how they may prolong life, is euery mans dreame from sunne to sunne, so long as they haue a knee to bow vnto *Baal*: so many vices bud out of this one, that it is called, *The roote of allenill*, as if we would say, the spawne of all sinne. Take away couetousnesse, and he will sell his wares as cheepe as hee: he will bring vp his children as ver-
tuously as hee: he will refuse bribes as earnestly as hee: he will succour the poore as heartily as hee; he will come to the Church as lightly as he. If ye could feele the pulse of euery heart, what makes *Gehazi* take the bribe which *Elisha* refused, what makes *Demetrius* to speake for images, which *Paul* condemned, what makes *Nabal* denie *Dauld*

Gen. 49.4.

2. King. 5. 14
 Act. 9. 18.

Gen. 30. 1.

Rom. 1. 1.
 1. Tim. 6. 10

1. King. 5. 17
 Act. 19. 4.
 1 Sam. 5.
 10.

that which *Abigail* gaue him? what makes *Iudas* grudge the oyle which *Marie* tendered? nothing but Couetousnesse. When thou shouldest giue, she saith, it is too much: when thou shouldest receiue, she saith, it is too little: when thou shouldest remit, she saith, it is too great: when thou shouldest repent, she saith, it is too soone: when thou shouldest heare, she saith, it is too farre, like *Pharao* which found one businesse or other to occupie the Iewes when they should serue God.

Exod. 5. 6.

Thus euery labour hath an end, but couetousnesse hath none; like a suiter in law, which thinks to haue an end this terme, and that terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersary hath to his land: so he which is set on coueting doth drinke brine which makes him thirst more, & seeth no haue till he arriue at death; when he hath lied, he is ready to lie againe: when he hath sworne, he is ready to sweare againe: when he hath deceiued, he is ready to decelue againe: when the day is past, hee would it were to beginne againe: when the terme is ended, he wisheth it were to come againe; and though his house be full, and his shop full, and his coffers full, and his purse full: yet his heart is not full, but lanke and empty, like the disease which we call the wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the foode which she findeth, the Lion doth refresh himselfe with the prey that he taketh: but the couetous man lyeth by his money as a sicke man sits by his meate, & hath no power to taste it, but to looke vpon it; like the Prince to whom *Elisha* said, *that he should see*
 2. Reg. 7. 2. *the Corne with his eyes, but none should come within his mouth.*
 Thus the couetous man makes a foole of himselfe. He coueteth to couet: he gathereth to gather: he laboureth to labor: he careth to care: as though his office were, to fill a coffer full of angels, & then to die like an Asse, which carrieth treasures on his backe all day, and at night they are taken from him, which did him no good but load him. How happie
 Pro. 9. 12 were some, if they knew not gold from lead? *If thou be wise*

wife (saith *Salomon*) *thou shalt be wise for thy selfe*: But he which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping, (as though he should doe nothing but gather in this world, to spend in the next) vnlesse he be sure that he should come againe when he is dead, to eate those scraps which he hath gotten with all his stirre? Therefore couetousnes may well be called Misery, and the couetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better then themselves: but this is the iudgement of God, that they which deceiue others, deceiue themselves, and liue like *Caine* which was a vagabond vpon his owne land, so they are beggers in the midst of their wealth; for though they haue vnderstanding to know riches, and a mind to seeke them, and wit to find them, and policy to keepe them, and life to possesse them; yet they haue such a false sight and bleere eye, that when their riches lie before them they haue pouerty, and he which hath not halfe so much seemes richer then they: Will you know how this comes to passe? To shew that the couetous men belong to hell, they are all like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but as the Horse-leach crieth, giue, giue, so their hearts crie, bring, bring: and though the tempter should say to him, as he said to Christ, *All these I will giue thee*, yet all wil not content them no more then heauen contented him. But as the glutton in hell desired a drop of water, and yet a riuer would not satisfie him: for if a drop had bin granted him, he would haue desired a drop more, and a drop to that: so they will lie and sweare and deceiue for a drop of riches. The diuell needs not offer them all, as he did to Christ, for they will serue him for lesse, but if he could giue the all, all would not content them, no more then the world contented *Alexander*. For it is against the name and nature of couetousnes to be content, as it is against the name & nature of Contentation to be coue-

Gen. 4. 14.

Pro. 30. 15.

Mat. 4. 9.
Luke. 4. 6.

Luke. 16. 24.

tous. Therefore one saith, that no mans heart is like the couetous mans heart, for his heart is without a bottome.

A Prentise is bound but for nine yeares, and then he is free, but if the couetous men might liue longer then *Methuselah*, yet they would neuer be freemen, but Prentises to the world, while they haue a foote out of the graue.

It is a wonder to see: as the diuell compasseth about, seeking whom he may deuoure, so men compassse about, seeking what they may deuoure, such loue is betweene men &

money, that they which professe good wil vnto it with their hearts, will not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leysure to sanctifie themselues, which haue no leysure to refresh themselves. Christ knew what he spake when he said: *No man*

can serue two masters (meaning God, and the world) because each would haue all. As the Angell and the Diuell stroue for

the body of *Moses*, not who should haue a part, but who should haue the whole: so they strue stil for our soules, who shall haue all. Therefore the Apostle saith, *The loue of this*

world is enmity to God. Signifying such emulation betweene these two, that God cannot abide the world should haue a part, and the world cannot abide that God should haue a part. Therefore the loue of the world must needs be enmity to God, and therefore the louers of the world must needs be

enemies to God: and so no couetous man is Gods seruant, but Gods enemy. For this cause couetousnesse is called Idolatry, which is the most contrary sinne to God, because, as

treason sets vp another king in the kings place, so Idolatrie sets vp another god in Gods place.

This word doth signifie that the couetous make so much of money, that they eue worship it in their hearts, & would doe as much for it as the Idolaters doe for their Idols. *Paul* seeing such sins committed, and such paines taken for gaine: thought with himselfe, if they could be perswaded, that *godlines is gaine*, it is like that they would take as much paines for godlinesse as they take for Gaine. Therefore he taketh vpon him to proue this strange Paradoxe, that godlinesse

is gaine against all them in the verse before, which hold, that gaine is godlinesse. These two opinions are very contrary, and here are many against one. A man would thinke that *Paul* should be very eloquent and sharpe witted; and that he had need to vse some Logicke, for he hath chosen a hard text. What, *Paul*, will you proue that *Godlines is gaine*? You shall haue moe opponents against you then *Michaiab* had when he forbad *Achab* to fight. If you had taken the former verse, which saith that *gain is godlines*, then you should haue had matter and examples enow, the Merchant and Mercer, and Lawyer, and Landlord, and Patron, and all would come in and speake for gaine, as the Ephesians cried for *Diana*: but if you will be crosse to all, and preach, *godlines is gaine* to them which count gaine godlines, men will thinke of you as *Festus* did, that you speake you know not what. These lessons are for *Paul* himselfe, as Christ saith, *All doe not receiue this word*, so all doe not count this gaine, but losse: we count him rich which hath his barnes full like the churle, his coffers full like the glutton, his table full like *Beltasar*, his stable full like *Salomon*, his grounds full like *Iob*, his purse full like *Crasus*. You speake against your master, for Christ sent word vnto *Iohn*, that the poore receiue the Gospell, as though the godly were of the poorer sort: and *Dauid* calleth the wicked rich, *they prosper and florish*, saith hee, their seede blasteth not, their cow casteth not, as if he should say, It is not as you take it, *Paul*, that godlines doth make men rich. For this I haue obserued in my time, that the wicked be the wealthiest: and good *Lazarus* is the poore man, and wicked *Dimes* is the rich man. Againe, wee read that the officers were asked, which of the Pharisies, or of the Rulers did follow Christ, yet these were counted rich men, though they had no godlines: and if you should examine your selfe, it seemes you were no rich man, for all your godlinesse, when you did worke with hands for your liuing; therefore if godlinesse be such gaine, how happeneth it, that your share is no better? so they which are like *Nicodemus* (when Christ saith that they must be borne againe) thinke that he can haue no other

1. Reg. 22. 17

Act. 19.
28.

Act. 26. 24.

Mat. 19. 11
Luk. 12. 18.
Luk. 16. 14.

Dan. 5. 1.
1. Reg. 4.
26.

Iob. 1. 3.
Luk. 7. 22.

Psal 73. 3.
12.

Luk. 16. 19.
20.

Iohn. 7. 48.

1. Thef. 19.

John. 3. 4.

other meaning, but that they must returne into their mothers wombe; and when he calles himselfe bread, that he must needs meane such bread as they dine with. As the
Iohn. 6. Jewes, hearing the Prophets speake so often of Christs kingdome, and call him a King, looked for a temporal King that
Mat. 20. 20 should bring them peace, and ioy, and glory, and make them like Kings themselues: so the carnall eares, when they heare of a kingdome, and treasures, and riches, straiten their minds runne vpon earthly, and worldly, and transitory things, such as they loue, to whom *Paul* answereth as Christ answered his Disciples, *I haue another meat which you know not of*: so there are other riches which you know not of: I said not that godlines is earthly, or worldly, or transitory gaine, but
Iohn. 4. 3. great gaine.

He will not onely proue godlinesse to be gaine, but great gaine: as if he should say, more gainfull then your wares, and rents, and fines, and interest: as though he would make the Lawyer and Merchant, and Mercer, and Draper, and Patron, and Landlord, and all the men of riches beleue, that godlines will make them rich sooner then couetousnes. I feare this saying may be renewed, *If a man tell you, ye will not beleue it, &c.* As the Lord looked downe vpon the earth, to see if any did regard him, & said, *There is not one*: so this sentence may goe from court to Citie, from City to Countrey, and say, there is scarce one in a towne that will subscribe vnto it. *Many* (said *Dauid*) *aske, who will shew vs any good?* meaning riches, and honour, and pleasure, which are not good. But when he came to godnes it selfe, he leaues out *Many*, and prayeth in his owne person, *Lord lift thou up the light of thy countenance vpon vs*, as if none would ioyne with him. Yet
Mat. 11. 19 wisdom is iustified by her owne children, and the godly count godlines gaine. To make vs loue godlines, he calleth it by the name of that we loue most: that is, gaine. As the Father calleth his Son which he would loue more than the rest, by his owne owne, to put him in mind of such a loue as he beareth to himselfe. Here we may see that God doth not command men to be godly only, because it makes for his glory,
 bu:

but because godlines is profitable to vs. For godlines is not called *gaine*, in respect of God, but in respect of vs: it is gaine to vs, but it is duty to him. So it is called a health in respect of vs, because it is the health of our soules: so it is not called a *kingdome* in respect of God, but in respect of vs because we are intituled to the kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodnesse of all is found in godlinesse, and therefore godlinesse is called by the names of those things that men count best, to shew, that the godly are as well, as merry, as content with their loue towards God, and Gods loue towards them, as other are with health and wealth, and pleasures. Therefore it is said of the godly, *The feare of the Lord is his treasure.* Therefore (saith Ieremie) *The Lord is my portion*, as though he desired nothing else, and therefore it is said of Moses, *That he esteemed the rebuke of Christ greater riches then all the treasures of Egypt.* If crosses be riches, as Moses thought, what riches are in godlinesse? But is this all the harvest? Shall godlinesse be all the godly mans riches? Nay (saith Paul) *Godlinesse hath the promises of this life, and of the life to come*, that is, the godly shall do well in heauen and here to. And therefore Christ saith, *First seeke the kingdome of God, and all the rest shall be cast vpon you; euen* as the sheaues fell before Ruth, so riches shall fall in your way, as they did to Abraham, and Lot, and Iacob, and Iob, and Ioseph, riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straite. For all good things were created for the good, and therefore they are called *good*. Because the good God created them for good men to good purpose; therefore as Iacob got the blessing, so he got the inheritance also: to shew, that as the faithfull haue the inward blessing, so they haue the outward blessings to, whē they are good for them. For (saith David) *They which seeke the Lord shal want nothing that is good.* Now God knoweth better then we what is good for vs, as the nurse knoweth better then the child when the milk is readie for it. Therefore Christ saith, *Your heauenly Father knoweth what*

Pro. 3. 8.

Math. 6. 3. 3

Esa. 30. 36.

Lam. 3. 24.

Heb. 11. 16

1. Tim. 4. 8.

Math. 6. 33

Ruth. 2. 16.

Gen. 27. 8.

Psal. 34. 10.

Math. 6. 32.

you

you haue neede of: he saith not, that *we know what we haue need of*, but that *our father knoweth*: as if he should say, when you haue need of health, your Father will send you health: when you haue need of riches, your father will send you riches; when you haue need of liberty, your Father will send you liberty: for he saith not only, *that his father know-*

Mat. 7. 11. eth what we haue neede of, but that he will giue vs the thinges which we neede. Therefore as children take no care for their apparrell, what cloathes they shall weare, nor for their victuals, what meat they shall eate, but leaue this care for their Father, so saith Christ, *Take you no care, for my Father careth for you.*

Matth. 6. 31.

Psal. 34. 10

& 23. 5.

He was not content to call *Godlinesse gaine*, but he calleth it *great gaine*, as if he would say, *Gaine*, and more then *Gaine*: riches, and better then riches: a kingdome, and greater then a kingdome. As when the Prophets would distinguish be-

Deut. 12. 17

Mark. 4. 7.

1. Tim. 6. 9.

Phil. 3. 9.

tweene the Idol gods and the liuing God, they call him the *great God*: so the gaine of godlines is called *great gaine*. The riches of the world are called earthly, transitory, snares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest loue of men from them, the holy Ghost brings them in with these names of disdaine, to disgrace them with their louers: but when he comes to godlines, which is the riches of the soule, he cal-

Pro. 3. 4. 9.

Pro. 4. 9. &

13.

Pro. 8. 11.

& 8.

leth it *great riches*, heauenly riches, vnsearchable riches, euerlasting riches, with all the names of honour, and all the names of pleasure, & all the names of happines. As a woman trims and decks her selfe with an hundred ornaments, only to make her amiable, so the holy Ghost setteth out godlines with names of honour, and names of pleasures, and names of happines, as it were in her Jewels, with letters of commendation, to make her be beloued. Lest any riches should compare with godlines, he giues it a name aboue other, and calleth it *great riches*, as if he would make a distinction between riches and riches, betweene the gaine of couetousnes, & the gain of godlines, the peace of the world, and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost.

Cant. 4. 1.

The worldly men haue a kind of peace, and ioy, and riches. But I cannot call it *great*, because they haue not enough, they are not contented as the godly are, therefore only godlinesse hath this honour, to be called *great riches*. The gaine of couetousnes is nothing but wealth, but the gaine of godlines is wealth, and peace, and ioy, and loue of God, and the remission of sins, and euerlasting life. Therefore onely godlines hath this honour, to be called *great gaine*. Riches makes bate, but godlines makes peace: riches breeds couetousnes, but godlines brings contentation: riches makes men vnwilling to die, but godlinesse makes men readie to die: riches often hurt the owner, but godlines profiteth the owner and other. Therefore, onely godlines hath this honour, to be called *great riches*. Such gaine, such ioy, such peace is in godlines, and yet no man couets it: and this is the quality of vertue, it seemeth nothing vnto a man vntill he hath it, as Solomon saith of the buyer, while he is in buying, he dispraiseth the thing which he buyeth, and saith, *It is naught*, it is not worth the price which ye aske; but when he hath brought it, so soone as he is gone, he boasteth of his penny-worthes, and saith it is better then his money. So godlinesse, before a man hath it, he saith, it is not worth his labour, and thinkes every houre too much that he spendeth about it; but when he hath found it, he would not lese it againe for all the world, because he is now come to that, which followeth, to be contented with that he hath. Here Paul sheweth with what a man should be contented, not with one thousand pounds, nor one hundred pounds, nor twenty pounds, but with that he hath: and there is great reason why he should so: because no man knoweth what is fit for him so wel as his caruer. And therefore every one should esteeme so reuerently of God, that he thinke nothing better for him (for the time present) then that which God measureth forth vnto him. For when Christ had no money, he was contented, & when he wanted mony to pay tribute, he sent for no more then he needed: he might haue commanded twenty pounds as well as 20 pence. But to shew, that we should desire no more then will serue our

Gen. 13. 6.

Pro. 20. 14.

Mat. 17. 27.

our turne, hee would haue no more then serued his nature. Now, because contentation is of such a nature, that it can please it selfe with pouerty, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (saith *Paul*) we owe to godlinesse, because it is not possible for a wicked man to be contented; for as he is not satisfied with sinne, so is he satisfied with nothing. Riches come, and yet the man is not pleased: liberty comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased; vntill God come, and then he saith, *My cup is full. Shew vs thy Father* (saith *Philip*) and it sufficeth. Nay, shew vs thy truth, and it sufficeth. Now my soule (saith the churle) *take thy rest*: nay, now my soule take thy rest, for thou hast laid vp for many years. The godly man hath found that which all the world doth seeke, that is, *enough*. Euery word may be defined, and euery thing may be measured, but *enough* cannot be measured or defined, it changeth euery yeare: when we had nothing, we thought it *enough*, if we might obtaine lesse then we haue: when we came to more, we thought of another *enough*: now we haue more, we dreame of another *enough*; so *enough* is alwaies to come, though too much be there already. For as oyle kindleth the fire which it seems to quench, so *riches* come as though they would make a man contented, and make him more couetous. Therefore seeing contentation was neuer found in riches, the *Apostle* teacheth to seeke it in godlinesse, saying *godlinesse is riches*, as though it did, not only make a man contented, but make a man contented with it selfe. He speakes as though he had found a new kind of riches, which the world neuer thought of, that are of such a nature, that they will satisfy a man like the water that *Christ* spake of, *he that drinks of this water shall thirst no more*: so they that tast of these riches, shall couet no more: but as the holy Ghost filled all the house, so the grace and peace, and ioy of the holy Ghost filleth all the heart; that as *Ioseph* had no need of *Astronomy*, because he had the spirit of Prophecie; so he which hath contentation, hath little need of riches: he thinks not of the

Philoso-

Philosophers stone, nor the gold of *Ophir*, nor the mines of *India*, but he hath his *quietus est* without suit of law, for he retaineth a peacemaker within, which would make all lawyers preachers, if men were so wise to take counsell of it.

When the law is ended, if the man be not content he is in trouble still: when his disease is cured, if he be not content, he is sicke still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into liberty, if he be not content, he is in bondage still: but though he be in law, and sicknesse, and pouerty, and bondage, yet if he be content, he is free, and rich, and merry, and quiet, euen as *Adam* was warme though he had no clothes.

Gen. 1. 25.

Such a commander is Contentation, that wheresoeuer she setteth foote, an hundred blessings waite vpon her: in euery disease she is a Physitian, in euery strife she is a lawyer, in euery doubt she is a Preacher, in euery griefe she is a comforter, like a sweete perfume which taketh away the euill sent, and leaueth a pleasant sent for it. As the Vnicornes horne, dipped in the fountaine, makes the waters which were corrupt and noysome, cleare and wholesome vpon the sodaine: so, whatsoeuer estate godlinesse comes vnto, it saith like the Apostles, *Peace be to this house*, peace be to this heart, peace be to this man.

Luke. 5. 9.

I may liken it to the five loues and two fishes, wherewith Christ fed five thousand persons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly though they haue but little for themselues, yet they haue something for other like the widdowes Mite, that they may say as the Disciples said to Christ, they want nothing, though they haue nothing. Contentation wanteth nothing, and a good heart is worth all. For if shee want bread, shee may say as Christ said, *I haue another bread*. If she want riches, she can say, I haue other riches: If she want strength, she can say, I haue other strength; If she want friends, she can say, I haue other friends. Thus the godly finde all with-

Mark. 12. 41

Luke. 2. 35

Iohn. 4. 32.

- within, that they seeke without. Therefore if you see a man contented with that he hath, it is a great signe that godlines is entred into him, for the heart of man was made a temple for God, and nothing can fill it but God alone. Therefore
1. Cor. 3. 16. *Paul* saith after his conuersion, that which he could neuer say before his conuersion, *I haue learned to be content*. First he learned godlines, then godlines taught him contentation. Now (saith *Paul*) *I haue learned to be content*: as though this were a lesson for euery Christian to learne, *to be content*. For thus he must thinke, that as God said to *Moses* when he could not obtaine leaue to go to *Canaan*: *Let this suffice thee to see Canaan*: so, whatsoeuer he giueth, he giues this charge with it, *Let this suffice thee*. As *Jeremy* saith, *This is my sorrow, and I will beare it*, so thou must say, *This is my portion, and I will take it*. This is the signe, whether godlines be in a man, if he haue ioy of that which he hath: for things which God giueth to the righteous, *Paul* saith, that he giueth them to *enjoy*, that is, if he haue much, he can say with *Paul*, *I haue learned to abound*; if he haue little, he can say with *Paul*, *I haue learned to want*: that is, if he haue much, as *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*, yet it cannot corrupt his minde, but as the net was full of fishes, and yet not rent, because they cast it in at Christs command: so, though the godly man be full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because he remembers, that these things were giuen him to doe good, as *Hester* thought of her honour; for if we haue little, it is like the little oyle which serued the widdow as little as it was, *A little to the righteous* (saith *Dauid*) *it is better than great riches to the vngodly*: for when a man hath found the heavenly riches, hee careth not for earthly riches, no more then he that walks in the Sun thinks whether the Moone shine or no, because he hath no neede of her light. Therefore we conclude with Christ, *Blessed are they which thirst after righteousness, for they shall be satisfied*: not they that thirst after riches: nor they that thirst after honour, nor they that thirst after pleasure, that be satisfied, but thirst

thirst more, as the ambitious, voluptuous, and couetous do, but *they that thirst after righteousness shall be satisfied*, albeit they haue no riches, nor honour, nor pleasure. If ye aske like the Virgine, *How can this be?* I answer, Euen as *Adam* was warme without cloathes, so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakednesse, so long as he was innocent: but when he began to rebell, then began he to want cloathes; so though a man be poore, yet he sees not his pouerty, so long as he is contented: but when he begins to couet, then he begins to want riches, and from that day the curse (in the first of *Aggens*, vers. 6.) takes hold on him, *Yee eate, but ye haue not enough; ye drinke, but ye are not satisfied; ye cloath your selues, but ye are not warme*: Indeed the couetous man seemes to draw the world to him with cordes, his coffers are of Loadstones, his hands like nets, his fingers like lime-twigs, there it comes, and there it comes, one would thinke this man should be happy one day.

When the Charles barnes were full, he bade his soule take rest, thinking to gaine rest by couetousnesse, that he might say, Riches gaine rest as well as godlinesse: but see what happened: that night, when he began to take his rest, riches, and rest, and soule, and all, were taken from him. Did he not gaine faire? Would he haue taken such paines, if he had thought of such rest? Couetousnesse may gaine riches, but it cannot gaine rest: ye may thinke like this churle, to rest, when your barnes, and shops, and coffers are full: but ye shall find it true which *Esay* saith, *there is no rest to the ungodly*: therefore, the wise man to preuent all hope of rest, or honour, or profit by sinne, speakes as though he had tried, *A man cannot be established by iniquity*. Therefore he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or vsury, which is iniquity: therefore blessed is the man whom godlinesse doth make rich, for *when the blessing of the Lord maketh rich*, (saith *Salomon*) *he doth adde no sorrow to it*: but (saith he) *the reuennes of the wicked, is trouble*, as though his money were care. Wherefore, let Pa-

Gen. 3. 16.

Luk. 11. 19

Esay. 48. 22

Pro. 12. 3.

Pro. 10. 22.

tron and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, which *thiese, nor moth, nor canker can corrupt*: these are the riches, at last, that we must dwell with, when all the rest which we haue lied for, and sworne for, and fretted for, and coufened for, and broken our sleepe for, and lost many Sermons for, forsake vs, like seruants which change their masters: then godlines shall seeme as great gaine to vs, as it did to *Paul*, and he which loued the the world most, would giue all that hee hath for a dramme of faith, that he might be sure to goe to heauen, when he is dead, though he went towards hell so long as he liued.

Malac. 3. 14. Heere then is an answer to them which aske, *What profit is it to serue God?* How happy was *Barzillai* that would not be exalted? what quiet had the *Shunamite* which cared not for preferment? when did the Disciples seeme so rich, as *3. Reg. 7. 13.* when they were willing to leaue all? This shall bee your gaine, when you are vsurers of godlinesse. Is not the word gone forth yet, which hath killed couetousnesse, that I may end my Sermon? Eyther you go away contented, or you go away condemned of your owne conscience: before you were vexed with couetousnes, but now the word shall vexe you too, for you shall neuer couet, nor lie, nor deceiue hereafter, but a Sergeant shall arrest you vpon it, and some sentence which you haue heard, shall gnaw you at the heart, with a *memorandum* of hell, that ye shall wish, O that I could abandon this sinne, or else, that I had neuer heard that warning, which makes it a corrasie vnto me, before I can leaue it: if they which are greedy still, could see what peace and rest, and ioy go home with them that are contented, *Acts 3. 6.* though they may say with *Peter*, *Gold and siluer haue I none*, euery man would be a suiter to godlinesse, that he might haue the dowry of contentation.

If any here be couetous still, let him alwaies thinke, why *Psalm. 119.* *Dauid* prayeth, *Turne my hart to thy law, and not to conetousnesse*: he might haue named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as couetousnes
when

when it came vpon him. He saith, *Turne my heart vnto thy law, and not to conetousnesse* as though a man could not be couetous, and haue any leysure to thinke vpon any good, But as *Iohn* baptized with water, so I can but teach you with words. Luke 8.

Now you haue heard what contentation is, you must pray to another to giue it vnto you. It is said of this Citie, that many Citizens of London haue good willes, but bad deeds, that is, you do no good vntill you die. First, ye are vngodly, that you may be rich, and then you part from some of your riches, to excule for some of your vngodlinesse. It may be that some here haue set downe in their willes, when I die, I bequeath an hundred pounds to a Colledge: and an hundred pounds to an Hospitall, and an hundred gownes vnto poore men. I do maruell that you giue no more when you are at that point, for *Indas*, when he died, returned all againe: so ye die, and thinke when ye are gone, that God will take this for a quittance: Be not deceived, for God doth not looke vpon that which ye doe for feare, but vpon that which ye doe for loue: if ye can finde in your heart to doe good while you are in health, as *Zachens* did, then God hath respect to your offering: but before God hearkens how ye giue your riches, first he examines how ye came by them: for a mā may be hanged for stealing of mony which he giues to the poore, because, if he should count godlines gaine, much more should he care to gaine by godly meanes. Thus you see the fruits of godlinesse, and the fruites of couetousnesse, to stay *Balaams* positing for a bribe, and the sonnes of *Zebedeus* suing for preferment, lest seeking for Asses they lose a better kingdome than *Saul* found. If you be couetous, ye shall neuer haue enough, although you haue too much: but when ye pray, *Thy kingdome come*, ye shall wish, *my kingdome come*. If ye be godly, ye shall haue enough, though you seeme to haue nothing, like to the Smyrnians of whom God saith, *I know thy poverty, but thou art rich*. Therefore what counsell shall I giue you, but as Christ counselled his disciples, *Be not friends to riches, but make your friends of ri-* Mat. 23. 8.
2. Cor. 9. 7.
Luk. 19. 8.
Num. 22. 17.
1. Sam. 10. 1
2. Luk. 11. 3.
Reue. 2. 9.

Phil. 4. 12. ches; and know this, that if ye cannot say as *Paul* saith, *I have learned to be content*, godlines is not yet come to your house: for the companion of godlines is contentation, which, when she comes, will bring you all things. Therefore as *Christ* saith, *If the Sonne make you free, you shall be free indeed:* so I say, If godlines make you rich, ye shall be rich indeed. The Lord *Iesus* make ye doers of that ye have heard,

Amen.

FINIS.

THE



THE AFFINITY OF THE FAITHFULL.

LUKE. 8.

19 *Then came to him his Mother and Brethren, and could not come neere him for the prease.*

20 *And it was told him by certaine, which said: thy Mother, and Brethren, stand without, and would see thee.*

21 *But he answered and said vnto them, My mother, and my Brethren, are those, which heare the word of God, and do it.*



Here is Christ preaching, a great prease hearing, his Mother and his Friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them, which heare the word of God and do it. When Christ was about a worke, and many were gathered together to heare him, the Diuell thought with himselfe, as the Priests and Sadduces did in the fourth of the Acts; If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without children: therefore deuising the likest policie to frustrate and disgrace but one of his Sermons, thereby to make the people vnwilling to heare him againe: As he set *Eue* vpon *Adam*, and made *Iobs* wife his instrument, when he could not fit it himselfe: so he sendeth Christs Mother, and putteth in the minde of his kinsmen, to come vnto him at that instant, when he was in this holy exercise, and call vpon him while hee was preaching, to come away, and

Gen. 3. 6.

Iob. 2. 9.

goe with them. Christ seeing the serpents dealing, how he made his mother the Tempter, that all the Auditorie might goe away emptie, and say where they came: We heard the man which is called Iesus, and he began to preach vnto vs, with such words, as though hee would carry vs to heauen: but in the midst of his Sermon, came his *mother*, and *brethren* to him, that it might be knowne what a kinsman they had: and so soone as he heard that they were come, sodainly he brake off his Sermon, and slipt away from vs, to goe and make merry with them. Christ, I say, seeing this traime laid by Sathan, to disgrace him (as he doth all his Ministers) did not leaue off speaking, as they thought he would: but, as if God had appointed all this, to credite and renowe him, that which was noysed heere to interrupt his doctrine, he taketh for an occasion to teach another doctrine, that there is another coniunction betweene Christ and the faithfull, then betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy *mother* and *brethren* are come to speake with thee, he poynteth to his hearers, and saith, *These are my mother and brethren, which beare the word of God, and doe it*: as if he should say, I haue a mother indeed which brought me forth, but in respect of them which *beare the word of God, and doe it*, she is like a Stepmother, and these are like a naturall mother.

With this wise answer, he quieted the Auditors, and made them heare him better then they did before. For now they thought with themselues, what man is this, which loueth vs more then his mother? his mother called him, and yet he would not goe from vs, his brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my mother? Who are my brethren?*

Thus Christ stood vp, as it were, in an indignation against Sathan, and said: Sathan, this Sermon was not begun for thee, neither shall it end for thee: this worke was not done for my mother, neither shall it be left for my *Mother*. Thus he caught the diuell with his owne baite, and made his people more louing and attentiu towards him.

by

by that which Sathan thought to disgrace him. He was so armed with the Spirit, that let the diuell tempt him, or the woman tempt him, or Princes tempt him, all is one.

Here are two doubts, the first is the difference betweene the Euangelists: for *Matthew* saith, that one brought this message; *Marke* and *Luke* attribute it to moe: both may stand, for the word which his mother gaue of calling him forth, was receiued of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noysed it first, and many may be said to bring this message, because many noysed it after.

Mat. 12. 37

Mark. 3. 31.

Luke. 8. 19.

The second doubt is, because Christ had no brethren, how they said, *Thy Brethren would speake with thee.* You must vnderstand, that they which are here called Christes brethren, were his cousins by the mothers side: that is, her sisters children, for there were three *Maries*, and these three were sisters, *Mary* the virgine, *Mary* the mother of *Iames*, and *Mary* the daughter of *Cleophas*, whose sonnes these were: their names were *Iames*, *Ioseph*, *Iudas*, and *Simon*: and they are called the Lords brethren, because they were kinne vnto him. Therefore note, that in holy Scripture, there be foure sorts of brethren: Brethren by Nature, so *Esau* and *Jacob* are called brethren, because they had one father, and one mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one countrey: Brethren by consanguinity, so all are called brethren which are of one family, and so *Abraham* called *Lot* his brother, and *Sarah* his sister, because they were of one line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are brethren of the third order, that is, of consanguinity, because they were of one Family.

Gen. 27. 30.

Deut. 15. 12.

Gen. 13. 8.

Gen. 12. 13.

Mat. 23.

Now, when his mother, and his brethren were come to see him, it is said, that they could not come neere him for the prease. Here were Auditors enough, Christ so slowed now with disciples, that his mother could haue no roome to heare him: but after a while it was low water againe. When the

Mat. 16. 31. Shepheard was stroken, the sheepe were scattered, when he preached in the streets, & the Temples, and the fields, then many flocked after him : but when he preached vpon the crosse, then they left him, which said they would neuer forsake him; the there was a great prease to see him die, as there was here, to heare him preach. And many of these which seemed like brethren and sisters, were his betrayers, and accusers, and persecuters : so inconstant we are in our zeale, more then in any thing else. Thus much of their comming and calling to Christ : now, to the doctrine which lieth in it.

Mat. 27. Heere be two speakers, one saith, *Thy mother, and thy Brethren are come to speake vnto thee*: The other saith, *These are my Mother and Brethren, which heare the word of God, and do it.* The scope of the Euangelist is this : First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any kinsman: Then, to shew that there is a nearer coniunction betweene Christ and the faithfull, then the mother and the sonne. The first is written for our comfort,

Exod. 20. Touching the first, he which teacheth vs to honour our fa-
Luke. 2. 46. ther and mother, doth not teach here to contemne father and mother, because he speakes of another mother, for it is said, *that he was obedient to his Parents.* This he sheweth, when being found in the Temple amongst the Doctors: he left all, to goe with his mother, because she sought him, so he honoured her, that he left all for her. This he shewed againe at his death, being vpon the Crosse, he was not vnmindfull of her : for poynting vnto *John*, he said, *Mother, behold thy Sonne* : and poynting vnto her, he said, *Behold thy Mother* : so he commended her to his beloued Disciple before he died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his

Mat. 22. 21 Disciples, to giue vnto *Cesar*, that which is *Cesars*, and to
Luke. 20. 25 God, that which is Gods : so he teacheth vs heere, to giue
Matib. 19. vnto Parents, that which is Parents, and to the Lord, that
Exod. 20. which is the Lords. When God said, *Honour thy Father and thy Mother*, he did not giue a commandement against himselfe : and therefore he saith, *Honour me*, before he saith *Ho-*

nowr them. The first commaundement is, *Honour God*: the fift commaundement is, *Honour thy Parents*, lest you should honour your parents before God. When *Salomon* bade his Mother aske him any thing, she signified that the Mother should be obeyed in many things: but when he denied his Mother that one thing which he asked, he sheweth that the Mother should not be obeyed in all things. When Christ said: *You haue but one Father and Master*, he speakes of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father and one Master, which is the giuer of our Faith, and the Master of our Religion. 2.Reg. 3. 20.
Mat. 23. 9.

When *Paul* said, *Children, obey your Parents in the Lord*, *Ephes. 6. 1.* he meanes not, that we should obey them against the Lord. *Rom. 13. 5.* As when he saith, *Obey Princes for conscience sake*, he meaneeth not, that we should obey them against conscience. Therefore, when it commeth to this, that the earthly father commaundeth one thing, that the heavenly Father commaundeth another thing: then, as *Peter* answered the Rulers, so mayest thou answer thy Parents, *Whether is it meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull put, or else they should be as much vnto thee, as thy hand, or thine eye. Act. 4. 19.

In *Matthew 19.* A man must forsake his Father and his Mother. to dwell with his wife. In *Luke the 16.* He must forsake father and mother, and wife, to dwell with Christ: for, *He which forsaketh Father or Mother for mee, shal receiue more*, saith our Sauieur. Nay, *He which doth not hate father, or mother, or wife for mee, cannot be my Disciple.* Shewing that our loue towards God should be so great, that in respect of it, our loue toward men should be but hatred. Thus he which obeyed his Parents more then we, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are set in authority ouer vs. Luk. 14. 26.

As none but God speakes alwaies right, so none but God must alwaies be obeyed: we are not called onely *the sonnes of men*, but we are called *the sons of God*. Therefore as Christ answered his Mother, when she would haue him turne water into wine, *Woman, what haue I to do with thee?* so we should answer father and mother, and brethren and sisters, and rulers and masters, and wife too, when they will vs to do that which is not meete, *What haue I to do with you?* For to leaue doing good, and do euill, were not to turne water into wine, but to turne wine into water. Peter was not Satan, but when he tempted Christ like Satan, Christ answered him as he answered Satan, *Come behinde me Satan*: shewing that we should giue no more attention vnto father, or mother, or master, or wife, when they tempt vs to euill, then we would giue vnto Satan, if he should tempt vs himselfe.

Mat. 16.23

Three things children receiue of their parents, life, maintenance, and instruction. For these three, they owe other three: for life, they owe loue; for maintenance, they owe obedience; for instruction, they owe reuerence: For life, they must be loued as fathers; for maintenance, they must be obeyed as masters; for instruction, they must be reuerenced as Tutors. But, as there is a King of kings, which must be obeyed aboue kings, so there is a Father of fathers, which must be obeyed aboue fathers: therefore sometimes you must answer like the Sonne, when he was bid to go into his fathers vineyard, *I will go*: and sometime you must answer as Christ answered, *I must go about my Fathers busines*.

Gen. 22.10

When two milch kine did carry the Arke of the Lord to *Bethshemesh*, their calues were shut vp at home: because the kine should not stay, when they heard their calues crie after them: so, when thou goest about the Lords businesse, thou shalt heare a crie of thy father, and thy mother, and thy brethren, and thy sisters, and thy kindred, to stay thee, but then thou must thinke of another father, as Christ thought of another mother: and so as those kine went on till the Lord brought them where the Arke should rest, so thou shalt go on, till the Lord bring thee where thou shalt rest. It is better

to flie from our friends, as *Abraham* did, then to stay with some friends, as *Sampson* did with *Dalila*.

I may say, beware of kinsmen; as well as our Sauour said *Beware of men*. For this respect of couenage made *Eli* his sonnes Priests: and this respect of couenage hath made manie like Priests, in England: This respect of couenage hath made *Samuels* sonnes Judges, and in respect of couenage hath made many like Judges in England: this respect of couenage brought *Tobias* into the Leuites chamber: and this respect of couenage hath brought many gentlemen into Preachers liuings, which will not out againe. As Christ preferred his spirituall kinsmen, so we preferre our earthly kinsmen. Many priuiledges, many offices, and many benefices, haue stooped to this voyce; thy mother calleth thee, or thy kinsmen would haue thee. As this voyce came to Christ, while he was labouring, so many such voyces come to vs while we are labouring. One saith, Pleasure would speake with you: another saith, Profit would speake with you: another saith, Ease would speake with you: another saith, a Deane would speake with you: another saith, a Bishopricke would speake with you: another saith, the Court would speake with you.

When a man is in a good way, and studieth the Scripture to be a teacher of the Church, a voyce commeth to his care, as this came to Christ, and saith: Thy friends would haue thee studie the Law, for by Diuinitie thou shalt attaine to no preferment, and thine own flocke will vex thee, or the Bishop will stop thy mouth. This winde sometime turneth *Jonas* his sailes from *Niue* to *Tarsish*, and makes him buerie his Talent.

If he be a Diuine already, and preach his conscience, a voyce commeth vnto him againe, as this did to Christ, and saith, thy friends would haue thee to be quiet, or, there be Spies which do note what thou saist, or, there be fellows that lie in waite for thy liuing: so sometimes with a little intreaty, he beginneth to draw vp his hand, and lay his finger vpon his mouth, and preach peace, when he is sent with warre. Thus we are

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cumbred like our Master, before our Sermons, and in our Sermons, and after our Sermons; euen of them sometime, which should encourage vs: and therefore as Christ saith, *Beware of men*, so say I, *Beware of kinsmen.*

So soone as the children be borne, their Parents bring them to the Temple, and baptize them, and offer them to God: but so soone as they be able to serue him, they tempt them away from him, to Law, or Physicke, or Merchandise, or Husbandry, and had rather they should be of any Tribe, then of the Tribe of *Leui*, which serueth in the Temple. He which will be hindred, shall haue blocks enough: but wee must learne to leape ouer all, as Christ leaped ouer this. If we should leaue *Father, and Mother, and Wife, and Children, for Christ*, much lesse should we care for labour, or losse, or shame or trouble, or displeasure, for we should aduenture these for our friends. Thus much of his naturall kindred: now of his spirituall kindred.

Here is another genealogie of Christ, which *Matthew* and *Luke*, neuer spake of. As Christ saith: *I haue another bread which you know not*: so he saith: *I haue other kinsmen which you know not.*

2. *Iohn*. 1.

Acts. 17. 11.

Saint *Iohn* writing to a Lady, which brought vp her children in the feare of God, calleth her the elect Lady, shewing that the chiefeft honour of Ladies and Lords, and Princes, is to be elect of God. S. *Luke* speaking of certaine *Bereans*, which receiued the word of God with loue, calleth the, *more noble men then the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *Iohn* calleth none elect, but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *kinsmen*, but the righteous: and of those onely he saith, *These are my mother, and my brethren, which heare the word of God, and doe it.*

Rom. 9. 8.

Gen. 1.

Heb. 11. 9

As *Abrahams* children are not counted after the flesh, but after the Spirit. So Christs kindred are not counted after the flesh, but after the Spirit; for the flesh was not made after the Image of God, but the spirit: therefore God is not called the Father of bodies, but the Father of Spirits. Now
God

God which is a Spirit, preferreth them that are kinne to him in the Spirit. Therefore *Eſau* was not blessed, because he was of *Iſaacks* flesh, but *Iacob* was blessed, because he was of *Iſaacks* Spirit. As we loue in the flesh, so Christ loueth in the spirit; therefore he calleth none his *kinſmen*, but them which beare the word of God and do it. Galat. 4. 28. 29.

It seemeth that *Paul* thought of this saying, when as he said, Till Christ be formed in you: If Christ be formed in vs, as *Paul* saith, then we are Christs mother: euery one which will haue Christ his Sauour, must be Christs mother. The Virgine asked the Angell how she could beare Christ, seeing she had not knowne a man. So you may aske how you can beare Christ, seeing he is borne already. Gal. 4. Luke. 1. 24.

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgine was his Mother by the flesh, and the faithfull are his Mother by the Spirit: The holy Ghost conceiued him in her, the holy Ghost doth conceiue him in them: he was in her wombe, and he is in their hearts: she did beare him, and they doe beare him; she did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of man may be called, The Temple of the holy Ghost, which is the third person, so it may be called the wombe of the Sonne, which is the second person. Mat. 25. Luke 21. 2. Cor. 3. 16.

Before these words it is said that Christ asked, *Who are my brethren?* as if he should say, you thinke that I am affected to my *kinſmen* as you are. But I tell you that I count them my kinſmen, which beare the word of God and do: it. To shew that Christ loueth vs with an euerlasting loue: he sheweth that he doth not loue vs for any temporall things, but for that which endureth for euer.

If Christ loued vs as *Iſaacke* loued *Eſau*, for veniſon, then we might misse the blessing as *Eſau* did. But as *Iohn* saith, He loueth in the truth: so Christ loueth in the truth. To loue in the truth, is the true loue: Euery loue but this, at one time or other, hath turned into hatred, but the true loue ouer-

ouercometh hatred, as the truth ouercometh false.
hoode.

Now for this loue, Christ calles them by all the names of loue; his Father, and his Brethren, and his Sisters. In *Rom. 6.* they are called *his Seruants*; if that be not enough, in *Iohn* the fifteenth, they are called *his friends*; if that be not enough, in *Luke* the foure and twentieth, they are called *his brethren*: If that be not enough, in *Marke* the first, they are called *his children*: if that be not enough, here they be called *his Mother*: If that be not enough, in *Canticles* the fifth, they are called *his Spouse*: to shew that he loueth them with all loues, the Mothers loue, the Brothers loue, the Sisters loue, the Mistresses loue, and the Friends loue.

If all these loues could be put together, yet Christs loue exceedeth them all; and the Mother, and the Brother, and the sister, and the child, and the kinsman, and the friend, and the seruant, would not do and suffer so much among them all, as Christ hath done, and suffered for vs alone: Such a loue we kindle in Christ, when we *heare his word, and do it*, that wee are as deere vnto him, as all his kindred together.

Now as we are his Mother, so should we carry him in our hearts as his mother did in her armes. As we are his brethren, so we should preferre him, as *Ioseph* did *Beniamin*. As we are his Spouse, so we should embrace him as *Isaack* did *Rebecca*, if thou be a kinsman, do like a kinsman.

Gen. 43.43.

Now we come to the markes of these kinsmen, which I may call the armes of his house: As Christ saith, *By this all men shall know my Disciples, if they loue one another*: so he saith, by this shall all men know my kinsmen; *if they heare the word of God, and do it.*

As there is a kindred by the Fathers side, and a kindred by the Mothers side, so there is a kindred of hearers, and a kindred of doers. In *Matthew* it is said, *He which heareth the will of my Father, & doth it*: here it is said: *He which heareth the word of God, & doth it*: both are one: For his word is his will, and therefore it is called his will. *Psal. 119.*

As he spake there of doing, so he speakes here of a certaine rule, which he calleth *the word of God*, wherby all mens works must be squared: for if I doe all the works that I can to satisfie anothers will, or mine owne will, it auaieth me nothing with God, because I do it not for God. Therefore he which alwaies before followed his owne will, when he was stricken downe, and began to repent himselfe, he presently cried out, *Lord, what wilt thou haue me to doe?* As if he should say, I will doe no more as men would haue me, or as the diuell would haue me, or according as the flesh would haue me, but as thou wouldest haue me. So *Dauid* prayed, *Teach me (O Lord) to doe thy will*, not my will: for we need not to be taught to doe his owne will, no more then a Cuckoo to sing cuckoo, her owne name. Euery man can goe to hell without a guide.

Act. 9.

Here is the rule now, if you liue by it, then you are kinne to Christ: as other kindreds goe by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but halfe kinne, as it were in a farre degree: but they *which heare and doe*, are called his mother, which is the neereſt kindred of all. Therefore if you haue the deed, then are you kin indeed; there is no promise made to hearers, nor to speakers, nor readers: but all promises are made to beleeuers, or to doers.

If you aske God, who shall dwell in the holy mountaine, *Psal. 15. 2:* he saith, *The man which walketh uprightly*: here are none but doers. If you aske Christ, who shall enter into the kingdome of Heauen, he saith, *Not they which crie Lord, Lord* (though they crie twice Lord) *but they which doe the will of my Father*: heere are none but doers. If you aske him againe, how you may come to Heauen? hee saith, *Keepe the commaundements*: heere are none but doers: If you aske him againe, who are blessed? he saith, *Blessed are they that heare the word of God, and doe it*: here are none but doers. If you aske an Angell, who are blessed? hee saith, *Blessed are they which keepe the words of this Booke*: heere are none but doers. If you aske *Dauid*, who are

Mat. 7. 22.

Luke. 18.

Reuel. 22. 7

are

Pfal. 106. 3. are blessed? he saith, *The man is blessed which keepeth righteousness*: here are none but doers. If you aske *Salomon*, who are blessed? he saith, *That man is blessed which keepeth the law*: here are none but doers. If you aske *Esay*, who are blessed? he saith, *He which doth this, is blessed*: here are none but doers. If you aske *James*, who are blessed? he saith, *The doer of the word is blessed in his deed*: here are none but doers. The blessing and doing runne together.

Let any man should looke to be blessed without obedience, Christ calleth Loue the greatest commandement: but *Salomon* calleth Obedience, the end of all: as though without Obedience, all were to no end.

When *Michah* had got a Leuite into his house, *Now Judg. 17. 8.* (saith he) *I know the Lord will be good vnto mee, seeing I haue a Leuite in my house*: So, many thinke, when they haue gotten a Preacher into their Parish: Now the Lord will be good vnto vs, now Christ will loue vs, now we are good sonnes, seeing we maintaine a Preacher amongst vs. But *Michah* was not blessed for a Leuite, nor you for a Preacher: but as you would haue vs to doe as we teach, so God would haue you doe as you heare; for you shall be no more saued for hearing, than we are for speaking.

When God created the tree, he commanded it to bring forth fruite: so, when he createth faith, he commandeth it to bring forth works, and therefore it is called a liuely faith. When our Sauour would proue himselfe to *Iohn*, to be the true Messias indeed, he said to his Disciples, *Tell Iohn what things you haue heard and seene*: not onely heard, but seene: So, if we will proue our selues to be Christs kinsmen indeed, we must worke that which may be seene, as well as heard. *Iohn* was not onely called, *the voyce of a crier*, but a burning Lampe, which might be seene; so all which are crying voyces, must be burning Lamps.

Iam. 2. 18. *James* doth not say, Let me heare thy faith, but, *Let me see thy faith*. As the Angels put on the shape of men, that *Abraham* might see them: so faith must put on works, that the world may see it. *The works which I do* (saith Christ) *beare witnesse*

witnesse of me: so the worke which we do, should beare witnesse of vs: Therefore Christ linketh faith and repentance together, *Repent and beleene the Gospell. Mark. 1. 15.* Therefore I conclude, *That which Christ hath ioyned, let no man separate. Mark. 10. 9.*

Thus I haue shewed you Christ preaching, a great prease hearing, his friends and his kinsmen interrupting, and Christ againe withstanding the interruption: by this you may see, what a spite the diuell hath to hinder one Sermon: therefore no maruel though he cause so many to be put to silence: no maruell, though he stand so against a learned Ministry: no maruel though he raise vp such slanders vpon Preachers: no maruell though hee write so many booke against the Christian gouernment in the Church: no maruell, though he make so many non-residents: no maruell though he ordaine so many dumbe Priests: for these make him the God of this world. The diuell is afraid that one Sermon will conuert vs, and we are not moued with twentie: so the diuell thinketh better of vs then we are.

Againe, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master which tempteth, or wife which tempteth. As Christ would not know his *Mother* against his father: so thou shouldst not know any father or mother, or brother, or sister, or friend, or kinsman, or master, or child, or wife against God.

If the mothers suite may be refused sometime, a Noble-mans Letter may be refused too: hee that can turne his hinderance to a furtherance, as our Sauour did here, maketh vse of euery thing. Againe, by this you may learne, how to chuse your friends, as Christ counted none his kinsmen, but such as *heare the word of God and doe it*: so wee should make none our familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godly,

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his

his kinsmen, be they neuer so poore, and we scorne to call the poore our kinsmen, be they neuer so honest; so proud is the seruant aboue his Master. Againe, by this you see how Christ is to be loued: for when he calleth vs his mother, he shewes vs the way to loue him as a mother; for indeed he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy father, glory not, that thou hast a Knight to thy brother, but glory, that thou hast a Lord to thy brother. He which called *Abraham* his father, fried in hell, because God was not his father. If *Mary* might not be proud of such a Son as Christ, much lesse may you bragge of any friend, or sonne that you haue.

¶ Againe, by this you may know, whether you be kinne to Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Aaron*, so they shall be shut out of heauen, that cannot reckon their pedegree from Christ. Heere are the Armes now, whereby you may shew, of what house you come; *If you heare the word of God, and doe it*: then Christ saith vnto you, as he said vnto them: *These are my Mother, and my brethren, and my sisters*: You women are his *Sisters*, and you men, are his *Brethren*: if you be Christs *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *heires*, for all Gods *Sonnes* are called *heires*. Rom. 8. 7.

Lastly, by this you may know the diuels kinsmen: and therefore Christ saith *You are of your father the diuell*. Shewing that the diuell and the wicked are as neere kin, as Christ and the faithfull.

2 Tim. 3. 11.

1. Sam. 18.

13.

Now as *Dauid* saith, *Seemeth it a light thing vnto you to be the sonne of a king, seeing I am a poore man and of small reputation?* So may I say, seemeth it a light thing to you, to be the sonnes of the King of Kings, seeing you are poore men, and of small reputation? It is counted a great honour to *Abraham*, *Isaac*, and *Iacob*, that God was not ashamed to be called their God: What an honour then is this that God is

Heb. 11. 19.

not ashamed to be called our Father? nay our Brother?

If the Israelites had such care to match with the seruants of God, what a blessing is this to marry with the Sonne of God? Therefore if any affect rich kinsmen, or great marriages: here is a greater then *Salomon*, marry thou him: This kinsman of ours is now gone vp into heauen, that we may haue a friend in the Court,

Ioseph desired the Butler to remember him, when hee stood before *Pharaoh*, and he forgot him though he had pleased him. But a theefe desired Christ to remember him, *when he came into his kingdome*, and he receiued him into Paradise the same day, though he had alwaies offended: to shew, that though we haue bene as bad as theeues, yet we may haue hope in Christ. Therefore, now I may conclude, You haue heard the word: if you goe away and doe it, then you are the *Mother, Brethren, and Sisters* of the heauenly

Gen. 20. 14

Gen. 40. 14

Luk. 13. 43

King: to whom with the Father, and the holy Spirit,
be all praise, maiestie, and dominion,
now and euermore.

Amen.

FINIS.

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THE

The Declaration of Henry Smith, to the Lord Iudges, how he found, and how he left Rob. Dickons.

When I came first to Mansfield with your Honours precept, I found this *Rob. Dickons* in these and like opinions, which he presumed he would hold vnto death.

HE said, that he had seene three visions by an *Angell*, which shewed him strange things, promised him rare gifts, and power to come.

He said that the *Angell* called him *Elias*, whereupon hee affirmed that the Prophecie of *Malachie* remaineth to be fulfilled in him.

He said that the *Angell* told him, that he should be a leaper two yeares, and a bondman eight yeares.

He auouched that his father should be cast ouer into ignorance, and that all he had should perish.

He auouched, that there should be neither battell, nor dearth in his countrey for eight yeares, which is the time of his seruice.

He pretended, that after two yeares, his time should come to preach, and that then no man should be able to confound him.

But before I left him (as the word of God doth alwaies exercise his natural power) he pronounced before vs all, Now I am conuerted by Scripture: whereupon he requested me to set downe his recantation, which he uttered in these words.

The Confession of Robert Dickons vpon the first daies Examination.

I Did beleene my visions to be true, before I heard the Scriptures proue the contrary, and now I esteeme them but as a delusion of Satan. Therefore I desire to be set to learning, for my owne saluation, and for the edifying of my brethren. Wituesses *Wil. Dabridgecourt Esquire, Henry Smith, Edw. Immins, Wil. Whaley, Hugh Peace his master, and a number moe.*

Robert Dickons.

This (I trust) he spake unfainedly: And for so much as his desire to learne is comendable, and his gifts not common to men of his

his degree, as your wisdom shall better see if you talke with him alone. I leane this motion to your Honours good consideration, which can best iudge how to quench, or how to kindle such sparks.

The lost Sheepe is found. Henry Smith.

Robert Dickons confession vpon my second Examination, wherein he declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day was eight yeares, greene leaues, which was strange in winter, for which cause I brought them home, and the leaues of the same Oake in summer became red; it chanced at the same time, to thunder and lighten: after this I was visited as pleased God for two yeares.

The matter of the second Vision.

Foure yeares after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Yet of this I take God to be my iudge) I found a leafe Printed in my chamber next morning, with those sixe sentences, sauing onely the first line, which leafe, vlesse it was lost out of my fellowes bookes, I know not how it came.

The matter of the third Vision.

THis time twelue month, I saw light in the shop alone, wher at I was astonished, and imagining with my self what it should meane, it came into my head to tell my fellowes which came in and found me afraid, that I had seene an Angell in a flame of fire, which called me Elias, & bad me write all that I had seene & heard: hereupon I remembring my former sights, & dreame, thought to make me strange unto men, and so turned all that which I had seene as if God had shewed me visions. Here is all the matter & summe of my supposed visions. To this Confession I take God for my Iudge, as I shall be saued in the latter day: but to the other I neuer swore, though I were neuer so oft examined.

Robert Dickons.

Vpon this he yeilded vp all his Bookes into my hands, which I haue, and keepe; and now he hath nothing to shew for that false title.

Henry Smith.



THE LOST SHEEPE IS FOVND.

I. IOHN. 4. I.

Prove the spirits, whether they are of God, or no.

Luk. 7.



Either too bold, nor too credulous, as *Iohn* sent to Christ, *Art thou hee that commeth, or looke we for another?* So send I vnto him which calleth himselfe *Elias*, Art thou hee which was prophesied, or is he come already? But will *Elias* answer as well for himselfe, as Christ proued his au-

thority to *Iohn*: Go your way and bring word again to *Iohn* what things ye haue seene and heard, how that the blind see againe, the lame go, the lepers are cleansed, the deafe heare, the dead rise, the poore receiue my Gospel. These tokens the Lord vied for an answer, because he would not that men should indanger their saluation, to belecue euery man that calleth himselfe Christ, or *Elias*, or a Prophet, vntill he bring the testimony of the holy Ghost in fulnes of power: therefore he requireth himselfe, if I do not the works that no man doth, beleue me not. Therefore he saith againe, The works that I do beare witnes of me, that the Father hath sent me: therefore it is written, All that heard him, were astonished at his vnderstanding & answers: therefore the seruants came backe: and could not bring him, but told the Pharisees how their hearts were stricken, No man ever spake as this man speaketh. Therefore it is written of *Stephen*, They could not resist his wisdom, and the spirit by which he spake: therefore the disciples

Mat. 24.

Iohn. 10.

Iohn. 5.

Luke. 2.

Iohn. 7.

Act. 6.

disciples would not receiue *Paul* before *Barnabas* gaue witness of him: therefore all the Prophets prophesied of Christs comming, that when he came we should know him, and receiue our saluation: therefore Christ hath foretold vs all the tokens of his second coming, and all the signes which shall go before his day of iudgement: and as he had left nothing out, he saith in a full conclusion, take heed, let no man deceiue you, I haue shewed you all things before. But what hath *Elias* done? or what hath *Elias* spoken? or who cannot dispute with *Elias*? or who giueth witness of *Elias*? or who hath prophesied of *Elias*? or who hath receiued *Elias*? or who hath said, of a truth this is a Prophet? O how necessary had it bene, that Christ amongst all other tokens of his comming, should especially haue noted vnto vs that *Elias* that great Prophet, that crier, that trumpet, that destroyer, that *Noah*, that *Lot*, that soldier of the Lord, that Son of righteousness, that man which no man shall accuse of him, if there had bene any such to come? sure we would haue respected more that signe, then all the rest. But so it is that Christ hath forewarned vs of many false Prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembred. Alas *Elias*, where wast thou that the Lord did so forget thee? hath the Lord reuealed all tokens vnto vs, & yet wilt thou be a token aboue number? He that cometh in without his wedding garment, shall be thrust out, & shame shall come vpon him which is without shame.

Is it enough for our beleefe, to say, that an Angell called thee *Elias*? Sathan is transformed into an Angell of light: Search the scriptures saith Christ, those be they which testify of me. Will it excuse *Adam*, to say, the woman deceiued me? be not deceiued saith Christ: if an Angell from heauen teach you any other doctrine then this, belecue him not: he whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very disciples: he which hath the gift of prophesie, let him haue it according to the faith. You say, we are in true religion if thou wert *Elias*, thou wouldest let vs so continue. Why are we in the true religion? because we truly belecue the Scriptures: but the Scriptures so plain-

ly, so often, so vehemently point vnto vs, that *Elias* is come already, that now we cannot beleue him that calleth himselfe *Elias*, vnlesse we falsifie the word of God. You therefore which say we stand in the true faith, and yet would inueigle vs from the faith which we do hold, to beleue contrary to his infallible word, haue a secret meaning to call vs to one heresie after another, which he may easily doe, whosoever can proue the sonne of man a lyer, and go vnder the name of *Elias*. It is hard for thee to kick against the pricke. Reade, see, and behold, how the Spirit consents against thee: I say vnto you, that *Elias* is come already, and they knew him not, but haue done to him whatsoeuer they listed.

All the Prophets and the Law it selfe prophesied vnto *Iohn*; and if ye will receiue it, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias*, verily when he commeth, first restoreth all things, but I say vnto you, *Elias* is come, and they haue done vnto him what they would, as it is written of him: *Iohn* shall go before him in the spirit and power of *Elias*, to turne the hearts of the fathers to their children. What say you to all these which beare witnesse against you? Doe all the Euangelists speake in Parables? was not *Elias* come, because they knew him not? If the Scribes and Pharisees had taken *Iohn* for *Elias*, then would you haue said the cause is plaine: for all men beleue that *Elias* is come. But now the Scribes knew him not: though Christ say, hee is come, yet you will not know him: what is this but to confesse the Scribes, and denie Christ? You therefore which speake not the words of God, are not sent of God: you which continue not in his saying, are not his disciple: you which prophesie not according to the faith, haue not the right gift of prophesie. This is the sentence of truth, vnder which if *Elias* fall, all the false Prophets cannot raise him vp againe.

Now shew thy testimony *Elias*, thou art of age, answer for thy selfe. How many *Eliases* will you make? or of what *Elias* did Christ speake? his disciples vnderstood him of *Iohn*, for vnto him the Iewes had done what they would:

would: or what *Elias* was to be fulfilled? not hee that was prophesied? or what *Elias* did the Scribes thinke should first come, before the Sonne of man should rise from the dead? or to what prophesie did they leane, why they should looke for *Elias*? did they not stand vpon the prophesie of *Malachy*? Yea no question, for they had no other to trust vnto: but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come already: therefore the *Elias* of *Malachy* was come already: for they knew no other but of *Malachy*: and the Apostles asked him in their meaning, to giue answer vnto the Scribes. If Christ say, *Elias* is come already, doth he not meane that *Elias* which was prophesied and expected, is come already, that the Scripture might be found true? No truth can say that he meant any other: then if *Elias* which was prophesied, be come already, how canst thou be he which was prophesied? The Apostles said, the Scribes looke for *Elias*; Christ said, *Elias* is come already: is not this as much as if he had said, Let them looke for him no more, for he that is come shall not come againe: if we were now to look for another: he that comes not in at the dore, is not the right Shepherd, and you are as worthy to be welcome, as he which comes before he be bidden: but if you had done wisely, you would haue come before Christ, ere he had broached these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would haue said: This may be *Elias*. If Christ had not come when Christ came, then Saint *Patrick* had bene Christ. Can you not be content to thinke as the Apostles did? Sure it is, they knew not that any *Elias* should rise in those daies, but accounted the Prophesie of *Malachy* fulfilled, when they heard Christ giue sentence thereof, and they all in one spirit vnderstood him of *Iohn*. Furthermore, all the Prophets prophesied to *Iohn*, but after *Iohn* we reade of no Prophet, but the Ministers of the Lord. So that if you wil interpret a Prophet, as they were in the old law, by this sentence, you cannot be a Prophet: but if you say, that place of *Matthew* is not so to be vnderstood, then you must

Mal. 4. 5.

Mat. 17. 10

You haue as much reason for *Elias*, as the Iewes, that thought Christ called for *Elias*, when he said, *El, Eli, lama sabachthani*. *Psal. 78. 39.* *Iohn. 10.*

An Irish deuotion.

Mat. 17. 19.

Mat. 11.

must needs construe it thus: that all the Prophets prophesied to *Iohn*, that is, that all, which any of the Prophets said to *Elias*, they prophesied in meaning to *Iohn*, and so *Malachies* prophesie is fulfilled in *Iohn*. Thus *Matthew* construeth himselfe in the next verse, saying, This *Iohn*, to whom the Prophets prophesied, is the *Elias* which was to come.

Luke. 17.

Iohn. 8.

Luke. 1.

Luke. 1.

Acts. 9.

John. 1.

John. 1.

You grant that *Iohn* had the Spirit, the power and office of *Elias*, and that he did fulfill his duty: stand there, for in this point *Lukes* words do agree with the words of *Malachy*. Now demand I of you, whether names be any thing with God, and whether the Spirit prophesied a Prophet, whether he prophesied the name, or the office & the power? Christ hath said, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, he meant not that *Elias* which was taken vp in a fiery chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall go before him in the spirit and power of *Elias*. The prophesie is fulfilled, when the thing prophesied is come to passe, and that is done which was spoken. He is not a Prophet that beares the name of a Prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* as wel at one time as at another. *Elizabeth* could not chuse but call her sonne *Iohn*. *Mary* was waited before she was deliuered, to call her fruite *Iesus*. Your Angel speaks to none but to your selfe: Makes God Prophets in such secret? The holy Ghost lighteth vpon Christ in the likenesse of a Dove, that *Iohn* might see and heare witness: *Paul* was stricken downe to the ground in the light of al his companiōs: a voice came from heauen that the people heard, and *Iesus* answered, This voyce came not because of me, but for your sakes: but of this Angell I may say, he which intendeth euil, hateth light. But *Iohn* said, I am not *Elias*: he said well, for *Elias* was taken vp into heauen, and nothing was prophesied to come againe, but one in the

spirit

spirit and power of *Elias*, (as I haue proued before) and this was *Iohn*, but he would not call himselfe *Elias*, nor say hee came in the spirit and power of *Elias*, though God had giuen him both his spirit and power. This was *Iohns* modestly, to humble himselfe, as Christ aduanced him: so he said, I am not a Prophet, and yet he was a Prophet, and more then a Prophet. Thou child (saith his father) shalt be called a Pro- Luke. i.
phet of the highest. So little *Iohn* respected the name of *Elias*, or of a Prophet. But are the Prophets of the old testamēt or the Prophet of the new Testament to be fulfilled in our dates? I thought the Prophets had determined about Christ, and that Christ had prophesied of vs: thus *S. Paul* taught the Heb. ii.
Hebrews before *Elias* came: hold fast *Elias*, for if this be true, thy kingdome is but short. But I come neerer vnto you, doe you belecue as *S. Iohn*, as a Prophet, or as an Apostle? then you can shew me your faith by your workes. These tokens Mark. 16.
saith Christ, shall follow them that belecue: they shall cast out diuels in my name, they shall speake with tongues, they shall driue away serpents: if they drinke poyson it shall not hurt them, and they shall heale the sicke, by laying on their hands. If you cannot doe all these, nor none of these, then I may belecue as well as *Elias*: shall he that is full of the holy Lukes. 15.
Ghost be vnable to yeeld one token of faith? hold fast *Elias*. But whether you be a true Prophet or a false, yet you shall haue no power to cast out diuels, for the false Prophets shall come vnto me (saith Christ) and shall say, we haue cast out Mat. 7. 22.
diuels in thy name. But if thou be but a petifogger, and haue no cunning, but set a face on things, then take heed how you adiure these spirits, lest they turne vpon you againe, and say, Iesus I know, & *Elias* I know, but who art thou? Truly *Elias* make a count of this, that whomsoever thou seruest, the same shall pay to thee thy wages. Yet a litle nearer to you: you ask your brother, as I read in a peece of a letter vnder your name if I be a false Prophet, what false doctrine haue I taught? indeed if you were the Prophet of God, the holy ghost should speake within you, and the spirit of truth should leade you Iohn. 16.
into all truth, as it is written. And if you had the spiriy of Luk. i.
Iohn

v. *King. 22.*

17.

1

John 5.

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5

Iohn, as *Iohn* had of *Elias*, then you should be full of the holy Ghost from your mothers wombe. The Prophet of God cannot speake but that God puts in his mouth; but you erre, and that against God, and against his word, and yet you aske what false doctrine haue I taught? First you call your selfe *Elias*, to which now I say no more, but let you the ensample of Christ, which you should follow. If I beare witnes of my selfe, my witnesse is not true. You presume further, that Christ descended into hell both in soule and bodie: which is so absurd, that neuer either Protestant, or Heretike auouched: the Creed saith plainly, his bodie was buried, and if in this Article we do not beleue truly, how say you that we are in the true religiō, which are not yet come to the knowledge of our saluation? You auouch ffly that the Patriarks before Christ remained in hell; where was no darknesse but light; I stand not to refell absurdities, I rather looke for your prooffe, than you to expect my confutation: some haue said, in *Abrahams* bosome, some in *Limbo patrum*, some in heauen, and some in hel, but shew me Scripture, or one Doctōr, or true professor since the world began, which euer said as *Elias* saith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate hell is, and to what purpose it serueth, since Christ fetched his Patriarkes forth of it. You say that Christ knew all things sauing the day of the resurrection: which will not stand with his humanity, for so he knew not all things; nor with his deitie, for so he knew the day of resurrection, and all things else. In this point you ouer-shoote your selfe for want of learning to distinguish of the two natures in Christ, whereby I perceiue there is nothing in you, but that which is of practise, and you know no more then you haue learned at Schoole. You peruert the words of *Mathew 17*. He saith *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things, and so vpon a false foundation you ground a busie argument to no purpose. Shall this be your proceedings to falsifie the truth to proue a lie? what doctrine is this that shal destroy all things? A tichrist is called the son

of

of perdition, because he destroyeth other, and shall be destroyed himselfe. My power saith *Paul*, is to edification, not to destruction: construe thy words wisely, for if the sheepe heare his voyce, they will thinke that the Wolfe comes rather than their true Shepheard. Did *John* thy office, and did he not destroy? Had *John* thy power, and could he not destroy? In this word all thy doctrine is manifest: if *Matthew* say destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall be content to goe for a false Prophet, because thou hast changed the truth into a lye. You prophesie that your Father shall be cast ouer into ignorance, and all that he hath shall perish? Now *Elias* expounds how he meaneth to destroy, and first he beginneth with his Father: O miserable child for whom his Father is accursed: was *John Baptists* Father cast ouer into ignorance? was *Mary* accursed? did their cattell perish? No, thou shalt haue ioy and gladnesse, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the holy Ghost, saith *Luke*, Blessed art thou among women saith the Angell. Is it true *Elias*? this will go hard on thy side. You would beare men in hand, that neuer plague, nor dearth, nor eart hquake, nor warres shall touch your country, so long as you continue amongst them. This is more they euer was granted Christ: what shall wee thinke? they promise liberty, saith *Peter*, & they themselves are bond seruants. Ah Lord God, (saith *Jeremy*) behold the Prophets say vnto them, ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place. Then the Lord said vnto him, they prophesie lies in my name. I haue not sent them, I spake not to them, but they prophesie vnto you a false vision, a diuination, a vanity, a deceitfulnesse of their owne heart, and they themselves shall perish by the plagues, from which they exempt their country, without my comandemēt. You auouch that religion is most sincerely professed, and throughly purged from ceremonies in England: Now I would that *Elias* were not a false Prophet. But heere I desery, that *Elias* the Prophet knoweth not what is done beyond seas. No *Elias*,
Genna.

Gal. 1. 10.

Luke. 1. 17.

6

7

Jer. 14. 13.

8

Genena is not to learne of *England*, I would all the wisdom of *Elias* could moue *England* to learne of her sister *Genena*, then should we haue more Religion, and lesse ceremonies.

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10

11

2. Cor. 12.

II

Iohn. 14.

You pretend that *Caluin* was a good man, and yet in your Article of Christs descent, you make him a plaine reprobate, for he neuer beleeued as *Elias* doth. You terme your three approbations, visions, and yet you doe say they were true; wherein you will beguile your selfe, because you goe further than your knowledge: you know not what a vision meaneth: but reade, and you shall finde that visions are false. Though *Elias* make a mingle mangle of truthe, and seemings together, as though you could dreame and be awake: eyther all must be a vision, or part of a vision, all truth, or no truth. You say, your soule was taken from your bodie, indeede Saint *Paul* durst not say so, lest any man should thinke of him aboute that which hee did see him to bee, and that he heard of him: but *Elias* had neede speake for himselfe, for no man will speake for him. But Christ saith, the word which I speake is not mine, but the Fathers which sent mee. Marke the strong reasons of our new Prophet, hee proues not as wee doe, by *Scriptum est*, but doth speake as one that hath some authoritie, *Ipse dixit*: for how would you haue him proue else that he walked vpon the clouds, and that the rooffe opened to let forth a soule? I feare his time is not yet come to proue this by *Scriptum est*. But what saith *Paul*? Say I these things of my selfe? saith not the law the same also? This geere will not hold, *Elias*, you did not looke well at the knitting, how these things would agree.

2. Cor. 12. 6.

12

Mat. 16. 10

Paul retraineth to glory of himselfe, because men should not account him aboute that which they saw in him: *Elias* boasteth himselfe of secret visions, because he would that men should account of him aboute that which they see in him to be. Christ would not be known before his time, *Elias* will be a Prophet before he can prophesie. Be ye followers of me saith *Paul*, and looke on them that walke so, as ye haue vs for

for an example: therefore fashion thy selfe to *Paul*, and we will looke on thee; for he that commendeth himselfe is not allowed, but he whom the Lord commendeth. Is this man likely to haue reuelations, which cannot reueale any more vnto vs than we know? God did beare witnesse vnto the doctrine of the Apostles, with signes and wonders, diuers miracles and gifts of the holy Ghost. Is *Elias* also among the Apostles? Well, he is the least of the Apostles, wee will not looke for wonders, we will craue but truth.

Heb. 2.

The Prophet which speaketh a word which I haue not spoken, shall die: and if thou thinke in thy heart, how shall we know the word which the Lord hath not spoken? marke if the thing be not, nor come to passe, then the Lord hath not spoken, but presumption.

Deut. 18. 20

Is it come to passe that the word of *Matthew*, Restore, is turned to destroy? Is it come to passe, that England is before *Genoa* in sincere profession? we see (alas) it is not so: therefore we know the Lord hath not spoken to this man, but he speaketh of himselfe, therefore thou shalt not be afraide of him, saith God. You were sicke as nature inclined, and you say that the Angell prophesied you you should be a Leper: you were bound prentize as others bee, and you say the Angell prophesied you should bee a bond-man: your countrey hath done vvell, as many moe: and you say the Angell prophesied it should fare well for your sake. This is to prophesie of the vveather, when the time is past. Who cannot haue enough such Angels, if men vwould beleue them? yet *Hanno* vvrought vvith more credit than this, he taught birds to sing, *Hanno is a God*, and when as they had learned their lesson, hee let them flye in the ayre, and vvheresoeuer they came, they cried *Hanno is a god*. This had some miracle in it, but *Elias* will face vs out with a card of tenne.

This is but a young diuell. You affirme, that at the desire of the proud, *Elias* is beheaded: this is prophetically indeed, it passeth my vnderstanding. The Spirite of truth speaketh plainly to edifie in truth, and giueth vnder-

13

- Psal. 119.* derstanding to the simple, but the spirit of Sathan leaueth mens minds, to construe his sayings as they list, that vnder ambiguous words he might sow erroneous opinions, & contention among men. These are the Wells without water, or those which be so deepe that men can draw no water out of them. This sentence cannot be verified, vnlesse you make *John, Elias*: and so we receiue your *submittimus*: see how Satan shall be taken in his owne snares. You demaund confidently, if I be a false Prophet, what euill euer haue I done? or, where is the person that can accuse me of sinne? Christ might very well say so, which had power and reigned ouer sinne: but *Elias* is a man subiect to infirmities, as we are, so
- James. 5.* saith *James*: But was there any Prophet or Apostle whom man could not accuse of sinne? O *Salomon*, thou wast not the wisest man, if a child be wiser then thou. O *Dauid*, thou wast not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a simple Prentises. If no man rebuke thee of sinne, thou hast no faithfull friend, if no man could accuse thee before, now I accuse thee of sinne, thou hast made thy selfe wiser than the wisest, and thou hast said,
- Psal. 89.* I am purer then he which is a man after Gods owne heart. Woe be vnto that holines which leadeeth in hypocrisie vnto damnation. Indeed I heare well of your conuersation towards all men, and I am heartily sory, that such a good life should impart credit vnto a false doctrine: I lament, that the wisdom of the flesh should be readier to godly works then the wisdom of the spirit. It may pittie a good heart that a bodie so well mortified from sinne, should not haue a spirit fitted vnto it. But what doe you thinke of those false Prophets? shall they not make a shew of godlinesse? shall they not set forth a kinde of good works, (as the Papists do to merit heauen?) yea no doubt, else Christ would neuer
- Mat. 24. 27.* haue said, They shall be able (if it were possible) to seduce
- 2 Cor. 11. 14* the elect. Sathan himselfe is transformed into an Angell of light, therefore it is no great thing if his ministers be transformed into the Ministers of righteousness. The damsell cried after *Paul* and *Barnabas*, These men are the seruants
- Act. 16.*

of the most high God, which shew vnto vs the way of saluation, and yet she had a foule spirit; *Indas*, kissed, and yet he betrayed; *Pilate* washed his hands, and yet he was guilty: Sathan alledged Scripture, & yet he was but a diuell: some preach Christ of enuie and strife, and some of good wil, saith *Paul*. If the false Prophets rise not in these daies, when shall they come? If they confesse not many truthe, how shall their lies be credited? If they make not a shew of good workes, how shall they be held for Prophets? Whatsoeuer thou art, *Elias*; the false Prophets shall come daily, they shall come in sheeps cloathing, and they shall call themselves great men: and they shal speake strange words, & they shal worke wonderfull things, and they shall seeme holy amongst men, and shall deceiue many, but the end shall trie them. *Indas* receiued thirtie peeces, but after he cast them downe: Thou maiest win glory amongst some, but when desperation shall see from whence his comments came, then they shall crie, Woe vnto that Prophet, Woe vnto that Prophet. Cast downe those thirtie peeces, if thou be not a child of perdition as *Indas* was, cast downe thy false name, cast downe all which thou hopest to gaine by that cursed spirit: doest thou not know that he is a lyer? what doest thou looke for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*. If it be such a glory to be a false Prophet, why dost thou call thy selfe a true Prophet, and detract from thy praise? if thou haue not thy reward heere, where wilt thou call for it? is the dragon become so familiar? is hell fire become so tolerable, that any man should looke for ease with the diuell, and make his pastime to leade a number after him into hell? Truly *Elias*, thou canst not seduce the Elect, for their names are written in the booke of life, and the Lord hath promised, no man shall plucke them out of my hands. Alas, wilt thou loose thy selfe, to loose those that are the children of perdition already? This is a strong delusion: yet a little neerer to thee, and if thou canst suffer mee, euen to thy heart: thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man: wilt

Phil. i. 15.

Gal. 2. 18.

Iohn. 10.

Gal. 1.

thou teach the truth? thou sayest we know that already: but yet thou wilt labour with vs, and preach together. It is spoken like a friend, why then canst thou not ioyne thy selfe with the disciples? Why doth not the spirit put into their hearts to receiue thee? If God had sent thee to vs, no doubt he would haue sent vs to thee, that as many as be elected, might belecue; for so did the Iewes when *Peter* came: and so did the Gentiles where *Paul* preached: and as the Angell warned *Peter* to come, so hee warned *Cornelius* to send. Surely the Lord will do nothing, but he reuealeth his secrets to his seruants and Prophets. Amongst the people, some said he is *Elias*, some *Iohn Baptist*, some a Prophet; but the disciples had him straite before he told them, Thou art the son of the liuing God, For the spirits of the Prophets are subiect to the Prophets: so saith *Paul* which had the spirit of God: my sheepe knowe my voyce (saith Christ) but a stranger they will not follow. What Prophet is he that the spirit brooketh not, & the elect do not belecue? It is I, saith *Elias*, and none else: God grant that neuer false Prophet find more credite.

But you pretend your time is not yet come, &c. Nay *Elias*, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe ye not yet belecue, or is not your time yet come wherein men shall belecue you? Why then do you speake for credite before your time? or why doe you bidde vs belecue you? I am wearie of these tales, and haue bene too long in reprouing that spirite, which I trust no brother will belecue. Marke therefore, you shall heare, in a word, all which I haue spoken: you which beare witnessse of your selfe, which haue done nothing wonderfull, which speake like other men, which cannot answer in disputation, of whom no Disciple beareth witnessse, of whom no Prophet hath prophesied, whom no Brother hath receiued, which are not in the number of all the tokens; which come without your wedding garment, which prophesie not according to the faith, which lead vs from our beliefe, which make the Son of man a lier, which cōstrue the simplicity of the Apostles, in parables, and figures, which confesse the

the Scribes, and denie Christ, which presume Christ did not respect the prophesie, which come before you be bidden, which come in at the wrong dore, which come to prophesie when the Prophets are gone, which thinke not as the Apostles did, which vnderstand not Christ as his disciples, which make the spirit prophesie names, which were not called *Elias* from your birth, whose Angell speakes to none but your selfe, which claime your calling from the prophesie of the old testament fulfilled before Christ, which haue not the tokens which follow them that beleue, which come to destroy, whose father is accursed, which priuiledge your countrey aboue all the promises that were granted to Christ, which teach false doctrine, which peruert the text of the Scripture, which prophesie of things when they are past, which speake darkly to diuers senses, which cast your selfe in your own sayings, which proclaime who can accuse me of sin; which glory of your selfe aboue that which all men see in you, vvhich vvill be vviser then the vvifest, and more righteous then he vvich is a chosen man after Gods own heart, which rise in these suspicious daies, which make a shew of holines, which confesse truchs to infer lies, which cannot ioine your selfe to the disciples: What, are you a true Prophet or a false? if these be the marks of a true Prophet, how shal we try the spirits of Satan? our religion taketh these for the marks of a false Prophet. *Elias* saith, we beleue the truth: therfore he which takes *Elias* with all these marks for a true Prophet, by *Elias* owne sentence, is in a vvrong beleefe: let vs therfore keepe the profession of our hope without vvauering, for he is faithfull that promised, Be not suddenly moued from your minde, nor troubled, neither by spirit, neither by vvord, neither by letter as it vv ere from vs. If a dreamer or prophet rise amongst you, and giue you a signe or vvonder, and the same signe come to passe, and he not vvithstanding say, let vs go another vvay: ye shall not hearkē vnto his words, for the Lord proueth you to knovv vvether you loue him vvith all your heart. The Prophet, at vvho *Ieroboam* stretched out his hand, was charged by word from heauen, neither to eate, nor drinke, nor

Heb. 10. 23.

2. Thef. 2. 2.

Deut. 13. 1.

1. King. 13.

1.King.18.

turne againe the same way he came; but as he was gone, a man of Bethel ouertooke him, and said: I am a Prophet also as thou art, and an Angell spake vnto mee, bring him againe to thy house, and let him eate and drinke with thee, but he lied vnto him, yet he went with him, and did eate: but as they sate at the table, the Lord spake to the man of Bethel, because thou hast not done as the Lord commāded thee, but turned againe and eaten, thou shalt not come home to bee buried with thy fathers. And as he was gone, a Lion met him by the way, and slew him. God spake once to *Baalam*, but *Baalam* besought God to speake vnto him againe, and so the foolish Prophet was rebuked of his Ass, because he tempted God to alter his commandement. How long looke we after deceitfull signes? how long halt we betweene two opinions? If the Apostles speak the truth, beleue them, if *Elias* speake the truth, heare him: a Prentise in Mansfield calleth himself *Elias*: but *Thomas* wil not beleue, how shall *Thomas* be made to beleue? Put to thy hand *Thomas*, and feele my wound. So shew me thy testimony *Elias*, let me feele your heart, let me see your works, let me heare your faith, your wisdom, your knowledge, and what you can foretell to come: If you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had spoken truth.

Iohn.10.

Pro.23.15.

God is my witnesse, I haue suffered the Spirit to speake vnto thee, because I seeke thy conuersion, but if thou wilt not returne, while mercy is ready, I bring thee sorrowfull tidings, when Satan shall not helpe thee, the racke must proue this doctrine: wilt thou heape God, and the diuell, and man vpon thee all at once? O wretched creature, and miserable Prophet, who is able to sustaine? My sonne (saith *Salomon*) if thy heart be wise, my heart shall reioyce, and I wil be glad ouer thee: so I, which haue gone thus far, to bring thee vnto Christ, if thy portion be amongst the righteous, and thou hast an houre yet wherein thou shalt be called, if thou canst goe with mee, and it may please the diuine prouidence to call

call thee at my voyce : I will sing praises, I will giue thanks,
I wil say vnto my soule in all her troubles, Reioice my soule,
remember since thou praiedst for *Elias*, and the Lord heard
thee out of his holy Sanctuary, and thy conuersion shal not
be hid from *Israel*: pittie thy selfe before the day of payment,
and alwaies remember the sentence of *Camaliel*, which *Act. 5. 31.*
neuer lighted false : If thou be not of God, thou
shalt come to nought, and thy end shall
be worse then thy be-
ginning.

IOHN. 12. 48.

*The word that I haue spoken, the same shall iudge you in
the last day.*

FINIS.

D 3

Quests.



Questions gathered out of his owne Confession, by Henry Smith: which are yet unanswered.

WHether you are sure you shall liue these three yeares, because you say, after three yeares you must preach?

Whether may a man expect visions from God, because you say, for these three yeares you are to looke for more visions?

Whether shall you be able at any time to interpret the truthes of the Scripture in all places without error, better then all the Doctors?

One of your sentences saith, you shall liue chaste in wedlocke: when must you take a wife? and why should you not rather continue single?

Whether there hath beene neither pestilence, nor dearth, nor warre, nor earthquake in your country these five yeares, nor shall be any time of your continuance there, because the Angell so promised? is this more then euer was granted to Christ?

What Bible or translation meane you when you say, this Bible is truly translated?

Whether it be necessary to saluation, to belecue all the articles of the Creede?

Whether any man, since the Apostles, did stand so right in the whole doctrine of the Scripture, that he did hold and belecue the true interpretation of all the words and sayings through all the Prophets, and Apostles in all the Bible?

Whether predestination, election, &c. are to be preached vnto lay men? What free-wil had *Adam*, and what free-wil remaineth vnto vs?

What Scriptures are canonical, & which are not canonical.

Whether

Whether a man may marry his child with a Papist or other heretike, hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether, in some cases, a Minister may not be non-resident?

Whether heretikes, liuing to themselves, without corrupting others, are to be punished with death?

Whether Satan knoweth the inward thoughts, further then by the outward habit of the body, and whether he can reade and say, *Verbum caro factum est.*

Whether Christ was, or is, or shall be knowne, and preached vnto all nations of the world?

Where is hell? and what shall be the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrous people which liue in *Asia*, and of monsters in generall?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kind of place is this; and where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eate?

How esteeme you of Astronomie, Physiognomie, Palmistrie, casting of a figure, of musicke in the Church, &c.

What thinke you of our common prayer booke, & Letany?

What esteeme you of Faries, Hobgoblins, &c. Whether their mony be true, and how they haue it?

Whether should one, meaning to be a preacher, first study the Arts, or else study nothing but Diuinity, as you haue done.

Whether the font, surplesse, cappes, tippetts, belles, holidays, fasting-daies, and such like ceremonies, are better obserued, or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest religion, and most reformed to the primitiue Church?

What is meant by the prison in *Peter*, whether Christ descended in spirit.

Whether our ioyes in heauen shall be, to all equall, and the

the torments in hell, to euery one alike? and whether wee shall see, and know one another.

Where was the soule of *Lazarus*, while his body was in the graue?

Whether *Elizus* cursing the little children, did not sin?

At what age and stature shall all rise in the resurrection? and, whether the wounds and scars shall remaine in our bodies glorified.

What thinke yee of the Scribes in the third of *Marke*, that said Christ had an vncleane spirit, and casted out diuels by *Besebub*, did they not siane against the holy Ghost?

Whether images be in no respect tolerable, and whether a man, remembring Christ, by seeing the crosse, doth sinne.

Which is the greatest sinne that raigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part is it placed in the body?

In what estate shall the Sunne, and Moone, the heauens, and elements be after the last day, when there shall be no creature vpon earth?

What thinke you of playes, and representing diuine matters, as in pageants?

Whether all things amongst the faithfull Christians ought to be common? *Act. 4. 32.*

What do you thinke concerning the bishopping of children?

What Citie is described of *Iohn* in the seuenteenth of his Reuelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose againe?

Answered to euery point, or yeeld.

Henry Smith of Husbands-Boreswell, at the commandement of the right Worshipfull his Vncle, Master Brian Cane, high Sherife of Leicester-shire.

FINIS.